THE PACIFIC

VOL. 59. SAN FRANCISCO AND BERKELEY, CAL., NOVEMBER 18, 1909. No. 46.

Pac Theo Sem
Reading Room

LISTENING FOR GOD.

I hear it often in the dark,
  I hear it in the light,—
Where is the voice that calls to me
  With such a quiet might?

It seems but echo to my thought,
  And yet beyond the stars;
It seems a heart-beat in a hush,
  And yet the planet jars!

Oh, may it be that far within
  My inmost soul there lies
A spirit-sky, that opens with
  Those voices of suprise?

And can it be, by night and day,
  That firmament serene
Is just the heaven, where God himself ,
  The Father, dwells unseen?

O God within, so close to me
  That every thought is plain,
Be Judge, be Friend, be Father still,
  And in thy heaven reign!

Thy heaven is mine,—my very soul!
  Thy words are sweet and strong;
They fill my inward silences
  With music and with song.

They send me challenges to right,
  And loud rebuke my ill;
They ring my bells of victory,
  They breathe my 'Peace, be still!'

They ever seem to say,—'My child,
  Why seek me so all day?
Now journey inward to thyself,
  And listen by the way!

—W. C. Gannett.

THE PACIFIC

Established 1851

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific at 447 Minna street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier, Editor,
2716 Hillegass Ave., Berkeley.

PACIFIC COAST NOTES.

A conference of the Congregational Japanese churches was held in Fresno this week with reference to united action for missionary work both in California and Japan.

The six sermons on "Religion and Health," given a few weeks ago by the Rev. Charles R. Brown of Oakland are to be published at an early date by the T. Y. Crowell publishing company of New York.

With the college students in mind the Rev. Dr. R. C. Brooks of the First Congregational Church of Walla Walla, Washington, has led his church in that college city to arrange for associate church membership. By entering into such membership the membership which the person has elsewhere is not cancelled. On a card of application for this associate membership we notice these words: "As an associate member I will gladly avail myself of the church privileges and will hold myself in readiness for such service as I may be able to render." This is an admirable arrangement for a church in a college town. The membership that can be had thus by the students undoubtedly will be of more benefit to them and to the church than the usual loose connection in most college twns.

The executors of the estate of Miss Loretta Denny of Seattle paid recently to the Woman's Board of Missions of the Pacific the bequest of $3,000. Plymouth Congregational Church, Seattle, received $5,000; the Washington Home Missionary Society will receive $3000 in a few days, and the National Congregational Home Missionary Society $10,000. Other organizations remembered by Miss Denny who was a member of Plymouth Church, Seattle, were the Washington Pioneer Society to the extent of $20,000; the State University $25,000; Seattle General hospital $10,000; Pulmonary hospital $10,000; Young Women's Christian Association $3000; Ladies' Relief Society $10,000; Crittenton Home $2,000; Seattle Friends' Society $4000; Salvation Army $2000; Kenny Home, Seattle $2000; Y. M. C. A. $1000; to the city council to be used to be paid to firemen injured in the line of duty $5000.

Among the speakers at the annual Y. M. C. A. Student Conference at Pacific Grove in December will be the Rev. Dr. W. T. Patchell, pastor of the Congregational Church at San Jose, who will give the morning Bible courses in the Life of Jesus. Mr. Patchell is to conduct a study also at the Y. M. C. A. state convention at Sacramento. The San Jose Mercury making note of these engagements says in that connection: "His well-known Bible work with the young men at Stanford University and his call to these important services reveal a great desire for the kind of work he can offer. The young men, thinking, progressive, aspiring,—who believe the Bible, but who find it impossible to relate the average interpretations of it to the intellectual and social processes of which they are a part turn eagerly to one who can bring these great truths into harmony." Young men in San Jose who feel the need of bible study have organized a class for that purpose and have asked Mr. Patchell to take charge of it. In an announcement in a daily paper it is said: "It will be a course for thinking men who want a free atmosphere in which to raise the questions which legitimately belong to intellectual and spiritual growth."

A SOUTHERN CALIFORNIA BACKWARD LOOK.

W. N. Burr.

The Congregationalist of November 6, just received, brings to us in a brief "Personalia" note a message concerning a former Southern California pastor that will stir up memories in the minds of the little group of us who have been on the ground long enough to begin writing "reminiscences." The following is the paragraph:

"Rev. C. Silvester Horne, of Whitefield's Tabernacle, London, pays a high tribute in the Christian World to our Rev. Dr. Ernest W. Shurtleff, formerly of Minneapolis, whom he heard preach in the American Church in Paris and afterwards at a student's gathering in the Latin Quarter. Mr. Horne says: 'I used to stand in a Glasgow hall on a Sunday night, amid a great crowd of undergraduates, to listen to Henry Drummond. The nearest approach to that experience was when I heard this cultured American gentleman talk of the things of the spirit to that miscellaneous crowd in the center of the Bohemia of Paris."

The Congregationalist is right when it refers to Dr. Shurtleff as "formerly of Minneapolis," for he was pastor of First Church, Minneapolis, for a time, after a pastorate of several years at Plymouth, Massachusetts. But Southern California has the prior claim, for immediately after his ordination, in 1889, Mr. Shurtleff supplied the church at Ventura for a year or two.

I first saw him at the meeting of the General Association held in Santa Barbara, in May 1890. He led one of the devotional meetings. He spoke the language of the poets. It was the song of a bird, the first sound that had greeted his ears in the early morning of that day, that had given him the message he was passing along to us.

His name had for some time been familiar to me as that of the author of numerous poems in various leading papers and periodicals. Later, when I served the Ventura church for one year as its pastor, the people often told me of a number of sermons Mr. Shurtleff had given them that were written from beginning to end in verse.

Mr. Shurtleff is the author of a number of strong hymns. Perhaps the best known is one that was given a place in "Hymns of the Faith," a collection of about five hundred hymns for the church service edited by Professors

George Harris and William J. Tucker, of Andover Seminary, and published by Houghton, Mifflin and Company:

"Lead on, O King Eternal!
The day of of march has come:
Henceforth in field of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal!
Till Sin's fierce war shall cease,
And Holiness shall whisper
The Sweet amen of Peace;
For not with swords loud clashing,
Nor roll of stirring drums,
But deeds of love and mercy
The heavenly kingdom comes.

"Lead on, O King Eternal!
We follow not with fears,
For gladness breaks like morning
Where e'er Thy face appears;
Thy Cross is lifted o'er us—
We journey in its light;
The crown awaits the conquest—
Lead on, O God of might!"

La Canada, Calif. Nov. 9, 1909.

THE RELIGION OF TO-MORROW.

Rev. E. E.P. Abbott.

(Read before the Ministerial Association, of San Diego, November 1st.)

When John Morley returned home from this country two or three years since, he was asked—and this time not by Americans but by a personal friend—what interested him most while among us? He replied without hesitation, "The university presidents." Even more than our literary men or our public officials—and Mr. Roosevelt was then the chief executive—the real presidents of America were over our colleges. Three of these acknowledgly great men have retired from office this present year, and their successors have already been inaugurated. President Angell is to me the most attractive personality of all. President Hyde said of President Tucker that he was "the college president of the day. Of course he made one marked mental reservation. And President Tucker surprised everybody by the statement that President Eliot was the most religious of all our presidents. Was it because he knew the others so well? President Eliot has certainly proved himself a very able leader in college reform; but no one ever suspected him as being over-friendly to the church or the ministry. His attitude has been rather that of patronage. Now, however, that he has laid down the robes of office, he assumes the role of a prophet, and announces what the religion of the future is to be. Only recently he published a list of books that would ensure to any common man, who would give them fifteen minutes a day, a liberal education. They are hardly books that would commend themselves as a wise selection for the average man. He has lately explained that the list is not final and will be revised. Is it presumptuous for us to attempt a revision of this last confession that comes from venerable Harvard? For myself, I am frank to say at the beginning, that I should not care to make this learned man, as much as I respect him in many ways, my confessor in religion. I should prefer his "choice of books" to his mild negations of Christianity. If we believe the late numbers of some of our popular magazines, there is not much authority left for the Bible or the Church. Shall we be brought into subjection to a coterie of men, however learned, in matters of vital faith? Is this what we mean by "finality"? Are they to be our authority, the judges that end the strife? Prof. Foster of Chicago University, a much more destructive critic than the Cambridge authority, admits in his last book, that "in questions of religion, questions of the human heart and conscience, the common people are worth as much as scholars, and even more."

As we read this address in its final and corrected form in the Harvard Review we find very much that no one would care to deny. Dr. McLean, President of the Theological Seminary at Berkeley, is reported to have said: "It is a very sensible prediction. The trend of modern religion is undoubtedly in this direction and co-incides exactly with my opinion." Dr. Aked, a recent importation to the leading Baptist church in New York, while admitting that there are some gaps, says, "I welcome this paper as a noble and most important contribution to the most essential things of human life."

(1) In the first place, the lecturer is optimistic. He is looking forward. There is a religion that is always facing the past; but a religion to abide must be a religion of hope. We have confidence in the future. Not "waiting to see the future come," we go forward to meet it. "Thy kingdom come" means, we are praying and toiling and expecting to see a paradise, not of stupid, well fed oxen, but of redeemed men, all the healthfulness and deliverance from bodily pain that is promised, and infinitely more; a freedom beyond all our poor conceptions, the freedom that is in God, the ultimate goal of all.

(2) In the secnd place, while we note that the paper denies so much,—so that we begin to ask, is there anything left more than a vague philosophy, yet it assumes, what every candid man must admit, whatever be the evolution or the revolution of the future, the necessity of some form of religion. The religion of the future, is one question, the future of religion, is quite another and does not need our discussion. Prof. Foster is certain that "after millions of years, though Christ may have been entirely forgotten, religion will be in the ascendency." It sends down its roots into the constitution of man's nature. There is in us all a sense of dependence, a sense of need, and, more than all, of worth. We are making much of values in these days; and we have to give the preeminence to the soul. This indestructable instinct in man necessitates religion. It is not a invention of priests or fakirs. They may have done much to corrupt religion. Atheism is an effort not to be religious, for religion is natural to man. The religious capacity in the individual may become atrophied; the talent, not used, may be withdrawn, as Mr. Darwin confessed was true in his own experience—though here for once he erred in his facts—but it is difficult to find a whole tribe or nation that is utterly wanting in religious faith. We have no less testi-

mony that that of Mr. Spencer, "No one needs expect that the religious consciousness will die out or will change the line of evolution."

"Were not the eye so luminous,
How could it ever see the sun?
Lived not in us God's influence,
How could the divine delight us?"

This is a poor translation of one of Geothe's greatest thoughts.

(3) And this leads us to another certainty of the future. Here is a wonderful correlation. Not only is there light within, there is the great source of light without. "Though conscious of being in a very small minority," said John Stuart Mill, "we venture to think that religion without God may be even to Christians an instructive and profitable object of contemplation." Mr. Eliot does not hesitate to insist on what we all make so much of, "the immanence of God—"the soul of the world," and even a personal God after a sort. Why then does he throw out the supernatural? It seems to us, if God is not dead; if he is a working God; if he is not inferior to man there must be the supernatural. Religion is supernatural or it is nothing.

Mr. Frothingham, who honestly gave up the Christian ministry because he had come to stand on the plane of naturalism, where Mr. Eliot evidently is today, after lecturing in New York on high ethical grounds, finally resigned and lived for a time in Europe. Upon his return to this country it was reported that he had changed his views and had come back to something of his old faith. But he said only this: that his observations abroad and his later reflections had convinced him that, while he had declared that religion was only of human manufacture, a matter of evolutionary growth,—very much as Prof. Foster holds today—he had come to believe that there was some influence from above that was effective in bringing man back, or rather, in lifting him to the divine. This surely leaves the door very much ajar. Prof. James sums up his scientific investigations of the religious experience with the conviction that there is a deep need in the soul of man and an answering help that is from God. There is a voice saying to many of the learned scribes of the twentieth century, "Ye must be born from above." We know the universal law, say what we will of evolution; that which is higher must reach down and appropriate the lower, and lift it up. It is the organic that must transform the lifeless elements into its own living tissue. And so the human, while conditioned by, has dominion over, the lower grades of life. The civilized man can destroy the savage life, but he can go down, as well, and help to raise it up to civilization. Evolution can only become a living force when we recognize that God is in the world, and there is infinite power and intelligence working silently and efficiently upwards, towards the final goal. We dwell so long on this division because it is fundamental and absolutely essential for any efficient religion of the future.

We feel we are nothing, for all is Thou and in Thee;
We know we are something; that also comes from Thee!
We know we are nothing; but Thou wilt help us to be;
Hallowed by thy Name, hallelujah!

Matthew Arnold sent a copy of these lines of Tennyson to his sister with the exclamation, "Did you ever!" They may not be Tennyson's best poetry but they recognize in clear unmistakable language the personality of God, which Arnold and so many others had lost from their early faith.

(4) It was Tennyson, too, that had heard the Christmas bells ring in "the Christ that is to be." We read that after the resurrection, "when the doors were shut where the disciples were assembled, Christ himself stood in their midst." It is a partial proof of a truth, that you cannot get away from it. One thing is certain about the coming religion: when believers gather, be they ever so few, Christ is in the midst of them. This is the most obtrusive, most inevitable fact, be it in the past or the present or the future. We have a perfect right to quote from President Eliot. And there is no law, as there is in a public school or the university of Berkeley, against reminding you of a word that was spoken nineteen years ago, and which we are only beginning to understand, "Lo, I am with you **always, even unto the end of the world."** There is one thing that is certain in regard to the coming religion; the center and the soul of it will be Jesus Christ. There is a lamentable absence in President Eliot's lecture of what to some of us would seem most vital. When he comes to the last sentence, he adds as an addendum, "this twentieth century religion is to be in essential agreement with the direct and personal teachings of Jesus, as they are reported in the Gospels." But he had not left doubtful the place that Jesus holds in his estimation. He had already said there would be no identification of any human beings, however majestic in character with the eternal deity. Never did Christ's humanity seem more real and lasting than now. To forget that He was tempted in all points as we, is to forget half the gospel.

"If Christ is man
And only man, I say,
That of all mankind I cleave to him
And to Him will I cleave."

But we stand on a broader platform,

"If Jesus Christ is God,—
And the only God,—I swear,
I will follow Him through heaven and hell,
The earth, the sea and the air."

It is astonishing how many assume that there is a wide contrast between the Jesus of the Gospels and the Christ of the later creeds. The risen Christ which was all that Paul came to care to know is attributed to a late importation of the Greek philosophy, while the first three gospels give us only a humble peasant in Gaalilee. But we need only to go back and read Mark for ourselves, and Matthew and Luke, to say nothing now of John. The higher criticism need hardly enter into the question. Here is a narrative that a very early church accepted without dispute. The son of Mary, the Son of Man was also the Son of God. So modest and meek, he was a man of the most pronounced self assertion. He absorbed the very highest principles into his own personality. "All power is given unto me;" "follow me;" come unto me all ye that are weary and heavy laden." The epistle to the Hebrews, which could not have been written much after the first century, insisted upon the finality of the Saviour. He was something superior to all that had gone before and which was never to be superceded.

I have not yet found any more significant, far reaching words than those in John, whenever or wherever written, "The word was made flesh and dwelt among us." History as well as reason has proved again and again that the religion of Christ cannot stand long on the level of naturalism, where President Eliot plants his religion that is to prevail. Naturalism inevitably lands us in agnosticism. It gets the fire on every side and its final goal is pessimism; and since Christ has lived and spoken it is more terrible now to have to put the question, "Is life worth living?" Pascal, with an insight that pierced to the very heart of things, exclaimed: "Jesus Christ is the center of everything, and the object of everything; and he that does not know Him, knows nothing of nature, and nothing of himself."

"Subtlest thought shall fail and learning falter,
Churches change, forms perish, systems go;
But our human needs they will not alter,
Christ, no after age shall ere outgrow.

Yea, amen! O changeless One. Thou only,
Art life's guide and spiritual goal;
Thou, the light across the dark veil lonely,
Thou, the eternal haven of the soul."

(5) Since this address was given at Harvard, the ex-president has written a private letter in which he declares that "Jesus will be the religion of the future no less than in the past."

Now the word Jesus means Saviour; and we can no more take salvation out of that personal name than we can subtract the remedial mission of the Son of God to sinful men from the coming evangel. To repudiate the cross, to substitute for it a mere impressional value or the altar form, is not to advance or give us a broader religion; it robs us of the truly ethical, and leaves, as a substitute, only a sweetened form of paganism.

Admittedly, in the past, the cross when lifted up has been the conquering dynamo. "Sometimes," says Dr. Stalker, who has for the most part employed his eloquent pen in portraying the life of Jesus, "we have been shy of the cross, and diverged from it in wide circles; but as soon as we became **humble** and **profound** again, it always returned." Even Goethe came to see that "while the church may wander far, she must ever return to adjust her compass at the cross." Yes, brethren, we individually may renounce what Paul insisted was the very substance of his message; the churches to their sorrow, may become bewitched as did Galatia, and some earthly object may divert their gaze; our educated men may honestly believe that the astronomical and the scientific objections are unanswerable, but there will be somewhere poor sinners who will catch the eye of the Son of Man, for He still walks our streets though men plead with him to depart; they will hear his gracious invitation which can never be utterly drowned, and as Mary the fallen one, follow Him.
..O, loose me, seest thou not my bridegroom's face? That draws me to Him? He needs me—calls me—loves me—let me go."

So there is life for that look still. It is a faithful saying and worthy of all acceptation to the end of time. F. B. Meyer, who has just returned from India, declares "that if ever the hour comes that the religion of Jesus should become extinguished in these western lands, reinforcements from China and Japan would be forthcoming and the East would a second time give the West the pearl of immeasurable price."

(6) We cannot agree with Mr. Eliot when he assumes that doctrine will be in abeyance in the century to come. There cannot be the spirit without the letter. There must be the outward form as well as the inward faith. "I believed therefore have I spoken." In the same number of the Harvard Review that contains the lecture we are considering is an abler article by Prof. Royce of the same university on "What is Vital in Religion." There has always been a question, which shall have the preference, faith or works, doing or believing, practice or doctrine. Prof. Royce shows very clearly that in the higher levels these two are closely allied and react one upon the other. To the majority, especially in their early experience of religious life, the outward form has to be insisted upon; but farther on, more thought is given to the inward motive and the reason; and the service comes naturally and lovingly when the heart and mind are fixed and permanent. Just now there is a strong aversion to the old standards. But the church is getting hungry to believe something definitely, and to declare it. We do not want the old confessions again restated with the authority that they had when they expressed the convictions of men who were willing to die in their loyalty for the truth. But every age has questions of its own which must be faced and solved, except by cowards. We had better go to the stake than try and dodge them. If the church renounces all confession the result will be not a broader faith but the confusion of tongues. Prof. Eliot's pronunciaments may be good enough for retired scholars and easy-going churches; but there is nothing of martyrdom in it. It will not send out a single missionary to the farthest East. It would be utterly powerless in the city of slums. The doctor rejoices in "the discovery of anaesthetics," but he says nothing of the remedy that must touch the malady of the heart. He delights in name of Father but he forgets that emphatic adjective which Jesus added in his supreme hour, "**holy** Father." He thinks it is useless for us to talk of justice because there is so little of it in the tribunals of men but he forgets that the really great men of the world of all time and other religion have put righteousness at the very heart of things. Such men as were leaders in the Unitarian movement fifty years ago like Hodge and Clark and Peabody and President Walker would have been ashamed to have handed out as colorless an article as this of a man who pretends to be their successor. Father Taylor, of the seamen's bethel in Boston, was much honored by the men I have named. But once, when he was asked what he thought of a liberal sermon he had just heard, replied, "It would take as many sermons like that to convert a man as it would quarts of skim milk to make a man drunk." What would he say to this final summing up of the Harvard school in 1909?

To me the modest Evangelist who is doing so much to bring about a religion of the future Gypsy Smith, speaks much more wisely and authoritively than the university president. "We have preached the love of God till the multitude is love-sick. The personal aspect of salvation needs to be emphasized. Jesus never preached a cheap gos-

pel; and the New Testament does not contain one either. We have lowered the standard. We have compromised; and we can never save one by compromise."

Let me also quote from one of our southern California divines: "It is not now altogether fashionable to preach on sin. To some the gospel is an impertinence, and a call to repentance an intrusion. In this dainty age we have flutes in the pulpits instead of trumpets; cooing doves instead of lions roaring out the gospel; lilacs instead of oaks. We talk much about a revival of religion. What, I think, we most need is a revival of belief, that fire burns, that water drowns, that sin damns, that God forgives and that Christ came to redeem sinful men."

I apologize for dwelling so long upon a proposition that no one of us can deny. Most certainly there will be a religion of the future and it can be only the old, everlasting gospel in its positive form, the word of God that liveth and abideth forever. I am glad Dr. lElliott has spoken at he has. To me, and I believe to you, it comes to us as a challenge and we set ourselves apart anew to preach, as God may give us opportunity, a gospel of **something.** We have been put in trust of a great commission; have we not been almost asleep at our posts? ShaH we be diverted longer by trivial interruptions? Knowing whom we have believed shall we not speak with authority to an age that would abjure all authority?

"Loud mockers in the market place cry,
Christ is crucified **to-day.**
Twice pierced those gospel bearing feet,
Twice broke that bleeding heart in **vain.**
I smiled, and to myself I said,
Why, Christ talks with me all the day."

A living abiding presence frees the soul and finally will overcome the world.

THE CONSTITUTION AND GOVERNMENT OF NORWAY.

By Prof. Granville F. Foster.

This far northern land is not only of deepest interest to the student of civil government but also to the geographer, the geologist and the historian as well. Here are found in political forms, in physical features, in rock formations and in peculiarities of history and of historical development, much to excite the deepest curiosity and to lead to profound study and research. The features of contour, relief and climate are especially unique—narrow fiords extending in some cases nearly or quite to one hundred miles inland, across which in many places it seems to the eye at least a man might jump and yet so deep that the lead can not touch bottom at three thousand feet, and yet often bounded on both sides by precipitous mountains, falls and cataracts of the most surprising loveliness and sublimity on the western slope of the great central mountain range, some of which rival in size and sublimity those of the Yosemite—lakes of such depth that their bottoms are of level far beneath that of the sea, amid mountain scenery rivalling that of Switzerland—mighty glaciers as famous as those of the Alps, rolling slowly down the mountain side to fiord or sea—a climate, the warmest for the latitude in the world besides. These are a few of the natural wonders that attract to the "Land of the Midnight Sun" so many tourists from all parts of the world.

Norway lies between 58 degrees and 71 degrees and eleven minutes, north latitude. The former parallel corresponds with that of the northern part of Labrador on the American continent and the latter, with that of the northern part of Greenland. Yet Hammerfist, the most northerly city in the world, on an island of the Loffoden group in latitude over seventy degrees, nearly five degrees within the northern polar zone, has a mean annual temperature of forty-three degrees Fahrenheit, two or three degrees higher than that of Bangor, Maine, substantially on the forty-fifth parallel of latitude; and yet in Hammerfist the sun is absent in winter about three months. The fact is that the Gulf Stream and the long-continued southwest winds become the almoners of the bounty of the Tropics to the inhabitants of western Europe. In ratio to its surface area, Norway has an unprecedented length of coast line. In area it is about the size of the combined British Isles, namely, 122,780 square miles, and yet tracing the shores of fiords as well as of that of the sea there will be found an aggregate amount of over 12,000 miles; and even if the shores of the fiords are not counted, the figures will reach 3000.

The early history of this land of the North is as strange as the story of its physical features. Here as well as in Sweden and Denmark lived the Northmen, the very mention of whom is adapted to recall vividly to the mind the many viking voyages of the Dark Ages, around which voyages have gathered in the flight of centuries such a halo of glory and romance. Following this period, Norway was goverenedby her own kings for several centuries and then came the Treaty of Calmar in 1397, and Norway together with Sweden and Denmark had for sovereign, Margaret, Queen of Denmark, and when about three hundred years later, this union fell away, Sweden became independent, and Norway became a dependency of Denmark, remaining as such till the Congress of Sovereigns at Vienna, under the inspiration of the infamous Metternich, prime-minister of Austria, gave Norway in 1815 to Sweden and thus it remained until 1905. True each nation had its own legislative bodies, its own laws, its own navy and its own courts of justice, but still on the part of Norway it was an unwilling union and numerous occasions for friction occurred. To enter upon the history of the steps which led to the separation would be profitless to the general reader; sufice it to say that near the end of 1904, the premier of Sweden brought forward a measure, among the features of which was that the power should be given to the Swedish Foreign Minister to veto the appointment of a Norwegian Consul. Thereupon, there was a flame in Norway. Immediately the Norwegian government carried a measure through the legislature which made Norway assume the constitutional position she deemed herself entitled to. At this juncture Oscar II. had become king of Sweden and he promptly vetoed the measure. At last the king was willing that the people of Norway should vote on the matter of separation, and out of the nearly 400,000 votes only 184 stood by Sweden. King Oscar and the Swedish government were of the opinion that little good to themselves or to the world would accrue from war being waged on this point and a final and peaceful separation took place—an event of the greatest importance in the history of the world—a precedent for other nations to follow.

Norway already had a constitution and all it needed were some changes to adapt it to the new conditions. The government could hardly become Republican as the people had not as yet been educated up to that standard, thougb there were a few stanch advocates of that form of govern-

ment, and hence it must become monarchical, and moreover, it must be modeled after the standard set by Great Britain, which decision left but a small change after all to be made in the constitution; but who should be king? Since 1818, the Bernadotte family had been ruling in both Sweden and Norway according to the constitution of 1815, which permitted if the people desired it Charles Bernadotte, a Frenchman and one of the general of Napoleon, to become the heir of the childless Charles XIII. then reigning. The people did desire it almost unanimously. Of course this family has since become thoroughly Swedish and has lost every trace of French leanings, or French customs, save to be able to speak the language of France as a diplomaticneed on the part of every sovereign of Europe in making up documents or communications to be sent to foreign countries. King Oscar would not give his consent that any of his sons should rule in Norway, so the Norwegians turned to Denmark, the fertile source of kings and queens for the rest of Europe for a number of centuries past. Prince Charles was chosen by the government of Norway as the man, but the King of Denmark would only consent to it if it was the evident desire of the majority of Norwegians, and a vote showed that out of a vote of nearly 325,000, only 70,000 wanted a Republic, and the remainder wanted Charles to be the sovereign.

It was an interesting time, when a telegram was sent to Copenhagen and the Storthing, or national legislature or Parliament, adjourned a few hours to await the reply. Charles responded favorably, taking the title of Hakon VII., continuing as it were the ancient line of Norwegian kings. It is well here to know that the new king's wife is Princess Maud of Great Britain, a link in the chain to bind to the new independent power, the good will of England.

In the ancient divisions of Norway, the council or ruling body was known as "Thing" pronounced as though there was no **h** in the word, hence the storthing or national parliament meant the Great Assembly. The number of members is about 120 each elected as the representative of a district, and the rural rather than the urban condition of the people as a power in legislative is seen in the fact that the rural members outnumber the urban by more than twenty. Norway has well-nigh universal suffrage. All born naturalized whether men or women, and being twenty-five years of age or over are voters. There are no **suffragettes** in Norway for all women are **suffragists.** Each member of the storthing gets a remuneration for his services, which would seem ridiculously small to our Congressmen for it is only $3¼ per diem of actual session, but the member is also paid his actual expenses of traveling in marked contrast to the custom in the United States in which a Congressman who in most cases gets five times what his traveling expenses really amounted to even if he had to pay them, but from the free pass system of Congressional traveling prevailing in the United States, this money is usually all clear gain. The yearly sessions usually commence in October and last until the following June.

No House of Lords or Upper House is constitutionally recognized yet practically there is such an Upper House by a peculiar arrangement. When the storthing meets, its earliest action is to elect a fourth of its membership to form what is called the Lagthing, after which the three-fourths become the Odelsthing. If a bill is passed by a majority of both the Odelsthing and the Lagthing it is law, if it should receive the royal sanction, but if a measure sent up from the Odelsthing fails of passage in the Lagthing, this body sends the bill back, with a full statement of reasons for its rejection. The bill goes again through the Odelsthing and is sent a second time to the Lagthing, this time with reasons for its passage, and if again it is rejected, both bodies must meet together and a two-third vote of all will be necessary to carry the measure so as to present it to the king for his approval or disapproval and the king's vote is decisive, there is no passing a bill over the veto.

There are eight different departments of government as follows: 1. Church and Education; 2. Judicial; 3. Board of Trade; 4. Public Works; 5. Board of Agriculture; 6. Department of Finance and Customs; 7. Army and Navy; 8. Audit Department. Each department has a Minister at the Head, and each department is divided into bureaus. The eight ministers form a cabinet on the English plan.

As already suggested, Norway has advanced ahead of other nations in making women, active citizens—for not only do women vote but they can become candidates for any office of the government and may be elected members of the Storthing; and by the way Norwegians of both sexes are profuse in praise of the system. Norway is an intensely religious country, the Lutheran being the State Church, though all religions not detrimental to peace and good order of society are tolerated. Norway too is in the first rank, with Germany in its schools, and it can point to Ibsen but a short ago deceased (May 23, 1906), and Bjornstjerne Bjornson still living, who are among the world's leaders in literature, and to Ole Buli, Halfdan Kjaeralf, Rikard Nordraak and Edward Grieg as grand exponents of music. The future for Norway is bright in every department of thought and the people of the United States cannot but wish its future prosperity for it is a limited monarchy with democratic tendencies and its king is only a life-long president.

JOTTINGS.

A Woman's Plan and Plea For Missions.

In one of these Jottings I told how our sisters at the beginning of their work in the Woman's Board of the Pacific more than 30 years ago devised an apportionment plan and put it into execution with a skill and a success to which we, men, following in their train with lame and laggard steppings, have not even yet attained. The Kern Association of whose meeting held about a month ago, I gave some account in the last week's **Pacific**, had the wisdom in appointing a missionary committee, to put a woman, Miss Mary M. Buss, at the head of it. She presented in my hearing her semi-annual report and I asked her to let me give it, in one of my Jottings, to the readers of the Pacific. I found on reading it that the very pleasure of listening to it, made it seem to me shorter than it was, and I have abridged it somewhat in order to bring it within my self-imposed limitations. I wonder whether any of us, men, will see in her handling of the apportionment plan the secret of women's success. I wonder also how many will so feel the force of her plea that we will make sure, each in his own place, that the wise plan succeeds.

Now for the report:

Every good housewife, and every successful business man, likes to feel that the early afternoon finds a good proportion of the day's work done, for otherwise there must be a great rush, before night, to complete the work.

Using this figure of speech for the missionary work of our Association, the early afternoon of our day has arrived, and how much have we accomplished? In other words, have we done more than half our year's work since our spring meeting?

It was then decided that henceforth this Association would use the calendar year for its dates; so that this year, beginning in April and ending with December 31, is a short one, and it may be a little harder for some of the churches to meet their apportionment. But after this year it will be easier, and the plan is much the best.

As soon as the missionary committee received word as to the amount of our apportionment, it was divided among the churches in as fair a manner as possible, and each was satisfied as to its share. Each has been asked, within the past ten days, for a report of success, up to date. Wasco reports about two thirds of hers paid in, and the rest assured.

Kern has made a start on hers, and judging the future by the past, she will meet her full amount by New Years.

Panama did not feel able to assume all of her share, but hopes and expects to raise what she did pledge, and has paid a part of it.

Bakersfield has sent in nearly one half of hers, and is going to make a strong effort for the other and larger half by the end of the year.

Oil Center has made a start, and we hope she will meet the full amount, even if she has no settled pastor.

Rosedale feels sure she cannot raise all of hers, but will do as much as possible.

McKittrick is struggling to keep on her feet and get a roof over her head, so that outside matters have had to be postponed.

Maricopa sends no report, so we must conclude that little or nothing has been done by her.

It is very evident, that if our Association is not to fall behind its record of last year, we must get to work during the next three months and make up for any lost time.

Never doubt for a moment that every dollar asked of us is needed, and badly needed. If you could, and oh, if you only **would**, real regularly our missionary magazines, you would see how much the work is handicapped because we do not provide the workers and the means to keep the workers working.

The missionary committee would suggest that, as our new Association year will begin January 1st, plans be made in each church, early in the year, for the missionary pledges and offerings. It is true that the apportionment will not be known by that time, but don't wait for that, for if you do, the summer vacation will come before much is accomplished.

Each church may safely assume that its share will not be less than the year before,—possibly a little more, as the work grows steadily. Should any church run ahead of its apportionment all the better, and we will unite in a praise meeting over it.

But if the summer vacation season overtakes you, when many are away, and the often extreme heat makes even the most enthusiastic workers slow down,—even so, it is not necessary to come to a dead stop. The summer's quiet is really a good time to read up on missionary lines and make plans for the work. I doubt if any one can make this a special part of his reading for three months and not become interested, and that is all that is necessary. Once thoroughly aroused, results are sure to follow, for one will work and pray and give.

Prayer is a great stimulus in missionary matters, for he who prays fervently for the work, will soon want to labor fervently in it, for he will be constrained by the love of Christ to help answer his own prayers. Dr. A. F. Gordon says: "I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say, 'I have had compassion on a lost world, and now it is time for you to have compassion. I have given my heart; now give your hearts.' "

Is this not true? Are we not the instruments that our Lord would use in accomplishing His work?

Hear what Josiah Strong says about it: "Christ would still seek the lost, but he must do it now on **our** feet; he would still minister, but he must do it with **our** hands; he would still warn and comfort and encourage and instruct, but he must do it with **our** lips."

And woe to us if we are too busy with our own little affairs to heed the call, and help in some way, in this work for which He lived and died.

It is said that among the Japanese there is no other verse in the Bible which appeals to them as does the "Little Gospel": "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." We may well add to it, for our own inspiration, this sequel, "Beloved, if God so loved us, we ought also to love one another."

Herein is the manifestation of it, that we so use every available means to win people to Christ, let none perish through our neglect.

Would you know how our indifference looks to others? Hear this little story of an old Mohammedan woman in India:

Some Bible women had been telling her the story of Christ's life and death. The old woman asked how long it was since Jesus had died. The Bible woman replied that it was a long time ago. "Then why," asked the old woman, "has God never told me of this? Surely He ought to have led me know of this, long ago." They rebuked her for blaming God, when she turned on them sharply and said: "Where have you been all this time that I have not heard this wonderful news? Look at me. I am now an old woman. All my life I have said the prescribed prayers; I have given alms; I have gone to saints' shrines. My body is dried up and become as dust from fasting. And now I am told that all this is useless, and that Jesus died to take away my sins. Where have you been all this time. and what have you been doing that I have not heard of this?"

What could the conscience smitten Bible woman say? What could we say?

We must leave the past with a forgiving Christ, but let us plead in the words of Frances Ridley Havergal:

"O, lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet;
O, strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea."

W. C. P.

ENDEAVOR NOTES.

Wm. H. Scudder.

Topic For November 28th—"The Battle of the Slum." Luke 14:15-33.

A young man in London is said to have wanted to "see hell." He thought it could be found in that city, if anywhere, so he started out. Down into the dark and narrow streets he went, among the alleys, the wharves, the saloons, the places where an overcrowded population pressed close on one another, where men were debauched, women depraved, children growing up in vice, where fiends, called men, carried on unmentionable occupations, and lawlessness ran riot day and night, and when he came out he said, "I have seen hell." That was the inspiration of Gen- William Booth. It was the gauntlet of the devil thrown before a soldier of Christ, who snatched it up, called for volunteers, organized the Salvation Army, and attacked evil in the citadel of Satan,—the slums.

Wherever large numbers of people are massed into narrow space evil finds its opportunity. It takes advantage of ignorance, of poverty, of diseased bodies, of weakened souls; it glories in discouraged men, and tired women; it victimizes innocent youth, and cradles the unconscious infant.

Why should not this be the opportunity of Christianity? The apostles faced a world of evil, open, undisguised, and rampant. They gave battle in earnest, proclaiming the power of the gospel to overcome such conditions, and they conquered in the name of that Leader who never knew defeat. If evil exists in concentrated forms it is a sign that the beast has been driven towards, if not into, its lair. Thither must it be followed, defeated, slain.

How much better is Christ's army armed for the fray now than formerly! The causes which produce such conditions are well known. "How the other half live" may become common intelligence. Wealth, decency, education, ideals, are in the possession of that army. Experienced leaders, tried methods, wise counselors, and brave recruits too, provide an equipment sufficient for a battle royal, as such a battle is bound to be.

Has anything been accomplished? Much,—infinitely more than some of those who talk the loudest would have us understand. Missions, Peniels, Christian Associations, Rescue Homes, Settlements, Gospel Tents, and many another agency, are fighting the battle at close range, and are their own best witnesses.

Who should engage in this war? Every Christian. "Ah," says some Christian parent, "I would not have my children become acquainted with the terrible evils of the slums, or learn the awfulness of the iniquity that prevails there." True enough. Yet we feel confident the answer is right. Every Christian should engage in the battle. When a country is at war, everyone does not join the regiments, nor march to the field. The merchant who carries on his business, the women who sew garments, anl provide bandages, the young men who part with half they earn, the thousands that till the soil, the editors that print the news and inspire through editorials, are fighting just as truly as those who shoulder the guns, march in the ranks, and fire on the foe. There are hundreds of ways of fighting evil besides "going slumming." Every vote cast against the saloon, every effort to clean the streets, every voice raised for better tenements, every provision to do away with the evil environment that ruins scores of our youth, is as truly an engagement in this warfare, as is rescue work, or Salvation Army tactics. The need of the hour is that Christ's army should not be marking time, nor polishing weapons, nor surveying stores of amunition, but with mind intent on victory, should be up and doing; some in the field, others at home, but all at it in some definite and determined form. Ally yourself with some agency through which you can wage the warfare of righteousness; give to it that which you possess for accomplishing the end in view. Work, as well as pray, "Thy kingdom come."

TWO HONORABLE CONFERENCES.

By Dr. J. D. Davis, Kyoto.

The Semi-Centennial Conference in Commemoration of the Planting of Protestant Christianity in Japan was held in Tokio, October 5-10.

This gathering was characterized by the utmost harmony and was largely attended, especially by the representatives of the Japanese churches.

The first session was a Thanksgiving service with addresses from three of the oldest missionaries on the field and four Japanese pastors. A jubilee celebration was held on the afternoon of the first day with historical addresses by Rev. K. Kosaki of the Kumi-ai Church, and Dr. Imbrie of the Presbyterian Mission, followed by congratulatory addresses and communications.

The second day was given up to Christian education and Christian literature. The third day was "Woman's Day," and the two sessions were taken up with addresses and discussions of Evangelistic and Education Work for Women and Social Reform. On the fourth day the Pastor and the Church and the Work of the Evangelist were considered. The last session, Saturday forenoon, was taken up with the consideration of the Work of the Missionary in the Past and the Future, followed by a Garden Party in the afternoon in the large and beautiful grounds of Mr. Hara.

The first evening was given up to a reception, and the other three evenings to mass meetings with addresses. On Wednesday evening the subject was: The Influence of Christianity on Ethical and Religious Thought and Life with addresses by Mr. Ebina, Dr. Notobe and the Hon. Saburo Shimada, M. P. Thursday evening the subject was:: Christianity and Social Reform with addresses by three prominent Japanese and by Bishop Harris of the Methodist Church. On Friday evening the subject was: The Influence of Christianity on Civil and Religious Liberty with addresses by Dr. De Forest, the Hon. S. Ebara, M. P., and the Hon. K. Tomeoka.

The closing service was held Sabbath afternoon when Rev. T. Miyagawa of Osaka preached a sermon, emphasizing the need of having the heart filled with the presence and power of the living Christ, and this was followed by a communion service.

The spiritual tone of the Conference was of a high order and its results will be of great benefit to the work in Japan. These are, in brief, as follows:

1. The Conference showed that, with a single exception, the Protestant churches in Japan are one in heart, in aim, and in work.

2. It showed the cordial union and co-operation of the Japanese and foreign workers.

3. It will be a help toward the union and federation

of the different churches in Japan.

4. It emphasized the greatness of the work yet to be done.

5. It emphasized the need of spiritual life and power which only a general quickening of all the workers and churches by the Holy Spirit can give.

The one great hindrance of the perfect success of the Conference was the attitude of the Bishops of the American and English Episcopal Church. They united in a communication to the Conference to the effect that as some of them were excluded by the name, Protestant, they could not come into any formal relation to it although they extended brotherly greetings. This meant that some of them claim to be Catholics and refuse to be called Protestants. They advised against attendance and very few foreign or Japanese Episcopal workers were present.

Bishop Ingham of England was present and made most cordial and felicitous addresses. The Monday following the Conference the representatives of the various churches met and made arrangements to perfect a plan for federation of the churches in Japan. A committee of sixteen Japanese brethren was chosen to make the necessary arrangements for such a federation.

The week following the Jubilee Conference, the Annual Meeting of the Kumiai churches in Japan was also opened in Tokio. An informal meeting of the pastors and evangelists was held during two days first, which was a time of spiritual uplift and discussion of the work practically. The business sessions were opened Saturday morning, October 16th. The next day about seven hundred Christians assembled for a sermon and communion.

Four young men received ordination and it was an impressive scene when all the pastors and missionaries present stood in a large group around the kneeling men while Mr. Miyagawa led in a fervent prayer of ordination.

The following action was taken with great unanimity: Whereas we, the Kumi-ai churches of Japan having last year attained independence, consider this an Evangelistic work, we direct the Standing Committee to confer with the American Board. This was explained to mean that they wish an increase of foreign workers. The question now remains, Will the men and the means for a forward movement here be forthcoming so as to carry the gospel, in the near future to the forty millions who have not yet heard?

Qyoto, October, 1909.

Among the Churches

CALIFORNIA.

Pomona.—Three persons were welcomed into fellowship at the last communion service on confession of faith. The Rev. Albert P. Davis is acting pastor.

Sunol.—The 24th anniversary of the church was celebrated on the 12th. The principal address was given by Mr. Arthur Arlett of Oakland on "The Man and the Church."

San Francisco, Green Street.—The church building will be dedicated next Sunday. services at 11 a. m. The principal address will be given by Superintendent Rathbone. Four children were baptized at the morning service last Sunday.

San Francisco, Park.—The baptistry was used for the first time last Sunday when one of the persons received to membership was baptized by immersion. In all three persons entered into fellowship, one on profession of faith. Park Church has for some time been moving up gradually to a very encouraging outlook.

Fresno.—The Japanese church and mission house was dedicated on Monday. The sermon was by the Rev. S. Okubo of Oakland. Addresses were made by Rev. B. Gould, pastor of the First Congregational Church, Rev. Dr. W. C. Pond, and Rev. T. Kitazawa of the Japanese Methodist work in Fresno. The Rev. J. K. Fukunaja is pastor of the Japanese Congregational Church.

Pacific Grove.—The church recently voted unanimously to call Rev. George Peebles, D.D., of Naperville, Illinois, to the vacant pulpit of the Mayflower Church. Dr. Peebles accepts the call, and will move here with his family and enter upon the work the first of January next. Dr. Peebles was born in Scotland ad educated at Edinboro; but has become thoroughly Americanized by residence in the United States. He comes to this church highly recommended, and the Mayflower people are to be congratulated upon securing such an able pastor for the pastorate made vacant by the death of the lamented Dr. Goodell last April.

San Francisco, First.—The annual meeting Wednesday evening of last week was attended by 206 persons, and was such as to inspire with a thoroughly optimistic spirit all who are actively engaged in the work of the church. Dr. Adams has as deacons and other church officials and helpers a fine lot of young men on whom considerable of the work of the church is resting these days in such a manner as to delight the heart of a pastor who wants to make his church a living power in the community. Recently Mr. Robert Owens, a young attorney-at-law, and a graduate of Pomona College, took the Sunday-school superintendency. At the last communion service eleven persons united with the church, four on profession of faith.

Cotati.—November the 7th was a glad day for both Cotati church and its pastor, Rev. E. E. Chakurian. The attendance at Sabbath-school reached the 67 mark, the largest gathering in the young history of the little school. At the close of the Bible school a Y. P. C. E. Society was organized with a goodly number of young active members. At the preaching service (evening) the beautiful little edifice was full. It was believed that a large majority of the entire community was represented by the earnest and most worshipful congregation. There were four adults receiving the sacrament of baptism and nine entering into the fellowship of the little church; of that number six formed this new relationship by confession of faith. It was a warm hearted little organization, this Cotati church, and enthusiastically given to the evangelistic work. The members are more than well-wishers. They are personal workers, eagerly trying to gather souls into the Master's church. The quaint little edifice, picturesquely situated among the beautiful oak trees, is some two years old, and fully paid for, and that without any aid from the C. C. B. Society. The Cotati church, with her sister, Todd church, has the bright prospect of making one of the strongest pastorates in Sonoma Association.

WASHINGTON.

Walla Walla, First.—Nineteen persons entered into membership at the communion service November 7th. Seven more were to have been received but were kept away. Eight associate members were received. The addition made this summer to the church building is justified. The increased room is needed every Sunday.

Pasco.—The Rev. Earle E. Munger reached Pasco on the 16th of October and last week had the new parsonage ready for the wife and children who were with Oakland, California, friends. While Mr. Munger was on a trip to Portland to meet them the ladies of the church invaded the parsonage and left a bountiful supply of eatables. The work at Pasco has large promise; the town is growing rapidly, and the interest in the Congregational Church, one of the first in the field, is increasing and deepening every day. The present good condition within the church and the possession of a fine new parsonage, with a lot for a church adjoining, are due largely to the very efficient efforts of the Rev. H. E. Anderson of Spokane, state missionary, who spent about six months on the field.

OREGON.

Portland, Highland.—Five united with the church November 7th.

Portland, Pilgrim.—C. E. and Sunday-school are making growth; 6 were received at the last communion.

Portland, Laurelwood.—Eleven were received into membership November 7th, 7 on confession and 4 by letter. This brings the total of accessions to 48 for the year thus far. Every department of the church is making progress.

Portland, Ebenezer. (German)—Pastor John Hopp reports the church in a flourishing condition. Attendance at C. E. and mid-week prayer meeting ranging from 150 to 175. Church seating about 600 filled at nearly every service.

Oregon City.—Reports at annual meeting held recently show all bills paid and reserve funds in the treasury of every organization connected with the church. Thirteen united with this church November 7th; three on confession and ten by letter.

Portland, Hassalo St.—Dr. Geo. E. Paddock from Boise, Idaho, has taken his work with this church. Four persons were received by letter November 7th. The Congregational Brotherhood of Portland will hold a banquet in the parlors of this church, November 15th.

Portland, University Park.—This church has been engaged in a series of revival meetings. Rev. A. Frank Ferris of Sheridan, Oregon, has been assisting the pastor, Rev. Geo. W. Riggs. A large number of young people were reached, 16 of them taking a stand at one time. Mr. Ferris is a strong preacher, and is tactful in the conduct of a meeting.

OREGON LETTER
By George H. Himes.

Services appropriate to the due celebration of the sixty-fifth anniversary of the founding of the Congregational Church of Oregon City were held in that church last Sunday. The morning discourse was given by Rev. Arthur J. Folsom, Home Missionary Superintendent for Oregon, and a collection of $80.00 for Home Missions resulted. Fourteen new members, all married people, united with the church. In the evening the service was conducted by the pastor, Rev. E. C. Oakley, whose subject was "In the Home of Jesus."

In connection with the regular services in the First Congregational Church of this city this morning the Holy Communion was observed at which fourteen new members were received.

The Men's Club of this church which has been in existence several years, had its second monthly meeting of the season last Monday evening, and was addressed by Mr. William P. Olds, his subject being "Good Citizenship." Mr. Olds is a native of Oregon, his parents being early pioneers, coming from Indiana and Michigan. He came as a country youth to Portland in 1869, and found work as a clerk in a small one-story wooden structure where an Irishman of fine education and excellent tastes was conducting a drygoods store. At the end of ten years Mr. Olds formed a partnership with another clerk in the same store and bought the business they had grown up in. Careful attention to business, strict integrity in all details, has enabled these gentlemen to achieve great success, and now a steel building 200 x 200 feet, ten stories high, is being erected to accommodate them. An opinion as to what constitutes "Good Citizenship" from such a man as Mr. Olds, is entitled to great weight. From a personal knowledge of his methods for more than a score of years, it may be said that his discourse was simply a recital in large degree of his own attitude towards all the relations of life that a "good citizen" may be supposed to be interested in—religion, education, and all phases of industrial life. He is one of the trustees of the$2,000,000.00 fund left by Mr. Simeon G. and Mrs Amanda W. Reed, Oregon pioneers, for the purpose of assisting to found an educational institution in this city.

After several years of litigation among the heirs of Mr. and Mrs. Reed, all large beneficiaries of their estate, those living in California being in favor of breaking that part of the will creating this educational fund, and those in Oregon desirous of carrying out the plain provisions of the will, the court of last resort decided in favor of the Oregon heirs. Since that decision rendered about a year ago, the trustees have been busily engaged in maturing plans for the selection of a suitable site, the erection of necessary buildings, and the selection of the best teaching force possible to secure, in order that the best results from the fund may be secured.

A notable wedding occured at the First Church last Wednesday evening. The contracting parties were Miss Grace Whitman Gray and Dr. Cloan Norris Perkins. The bride is the daughter of Captain James Taylor and Grace Howard Gray. Her father is the youngest son of the late William Henry Gray who was an assistant missionary with Dr. Marcus Whitman and came across the plains to Oregon in 1836, arriving at the Hudson's Bay Company's Fort Vancouver on September 12th of that year. The bride's mother is the oldest daughter of Gen. Oliver Otis and Mrs. Elizabeth Howard, the former of whom died suddenly in Burlington, Vermont, a week ago.

Christians generally throughout the United States, regardless of name, will mourn the loss of Gen. Howard. He stood in the front rank among the highest types of Chris-

tian manhood in this nation—indeed, in the world. Nowhere, outside of his own immediate family, is his loss more keenly felt than by those who knew him in this city for the four years beginning in July, 1874, when, pursuant to orders, he became the commander of the Military Department of the Columbia, with headquarters here. The first Thursday night after his arrival in Portland found Gen. Howard, his wife, daughter and two sons, also his aide, Capt. M. C. Wilkinson, and his wife, in the prayer meeting of the First Church of this city. The two sons became members of the church on the first Sunday of August, 1874, and the other members of the family came in by letter from the First Congregational Church, Washington, D. C., November following.

While the Y. M. C. A. of this city was organized in March, 1868, by representatives of all the evangelical churches then in the city—just six, by the way—Baptist, Congregational, Episcopal, Lutheran, Methodist, and Presbyterian—the amount of aggressive work ascomplished by it was inconsiderable during the first six years of its life. With the advent of Gen. Howard and Captain Wilkinson, both having had a great deal of experience in the Y. M. C. A. of Washington City, then one of the foremost Associations of the Union, the Portland Association, through their wise counsel and efficient aid, began to enlarge its sphere of usefulness and perform a service in keeping with the objects of its organization.

Rev. D. T. Thomas, of Pilgrim Church, of this city, has accepted the call recently extended by the Forest Grove Church. It is understood that he will begin work in the new field about the first of the year.

Rev. Evan P. Hughes recently tendered his resignation as pastor of the Corvallis Church. It is believed that ill health of himself and wife has led to that decision.

For a number of years past the authorities of this city have given employes in the numerous departments about the city hall and half holiday. Since Mayor Simon began his duties on July 1st. he has been at his post of duty early and late, regardless of the customary hours. And some months ago he became of the opinion that all other employees of the city should put in full time also, and recently caused an ordinance to be passed repealing the one in force granting the Saturday half holiday. Whereat the sad-eyed expression upon the part of numerous chair-warmers has become very noticeable.

Portland, Nov. 7, 1909.

THE FIRST CONGREGATIONAL CHURCH OF LOS ANGELES.

Notes On the Annual Reports.

The general superintendent of the Bible School expressed himself as well pleased with the solidarity of the school and the high grade of work done. Since October, 1908, the Intermediate Department has been added, with its superintendent, and the International Graded Lessons adopted throughout the school. A Revised Version of the Bible was given to each member of the Intermediate and Junior departments. The pastor presented a book to two intermediates as a prize for having attended every Sunday morning service for a year. The membership is 800 with average attendance of 410.

The Home Study Department has 132 enrolled, of whom 22 take independent courses under the American Institute of Sacred Literature while the others take the International Lessons.

The Young Men's Centurion Band has 42 members. Once in two months they have a gathering for social, literary or educational purposes. During the Recall Campaign they joined with the Brotherhood, with several prominent citizens as guests who made addresses on civic righteousness. They reported a "red-hot time." The total of their benevolences was $119.79.

The Emmanuel Class with Prof. Mary C. Cunningham as leader has a regular attendance of about 60. This class always takes an independent course. This year it is the "Outlook Course" prepared by Prof. Cunningham and based upon Hab. 2:1, with the three heads, "The Watchtower—the Mind," "The Telescope—the Bible," "The Wireless—Prayer." Their benevolences are for cases of need and amounted to $102.

The J. O. C. Class has 47 members. Of these 15 have united with the church. The devotional committee holds one meeting each month. They send two teachers every week to the Bethlehem night school, and one assistant for our kindergarten church every Sunday morning. They entertained a Cash Girls' Club with a Christmas party at the Y. W. C. A. Their benevolences were $38, besides furnishing overalls, caps and 42 yds. of waisting to fit the Maud Booth Home boys to attend a Sunday-school.

Judge Wilbur's Baraca Class numbers 120. To promote felowship they have "stag" parties and gatherings at their club-house in San Gabriel canyon. They earn their benevolence money by selling fireworks for Fourth of July, and the distribution of $1 to be returned at the end of time limit with increase. The total for benevolences was $129.

The Philathea Class membership is 49. They have furnished teachers for Junior and Primary departments. They gave a Christmas party with supper and merry games to a class of Y. W. C. A. girls. A social is held in connection with each monthly meeting.

The senior C. E. Society numbers 139. They furnish one or more teachers every week for Chinese and Japanese schools. Besides their monthly socials they provided an entertainment at the Seaman's Rest in San Pedro. The apportionment plan was adopted with hearty approval. Personal responsibility has been emphasized more than ever before. Total of benevolences $357.

The Intermediate Endeavorers number 46. They cut down their roll to members who work for the interests of the society. They have held a boys' prayer study class, a girls' Pilgrim Progress class, and a girls' Bible study class. They have assisted the juniors in their Sunday meetings, and the boys have made evangelistic visits to small churches under Rev. Charles Billings. They contributed to the Bethlehem picnic socials once in six weeks. Seven united with the church.

The superintendent of juniors reports an earnest spiritual state and that they are generally true to the pledge for daily Bible reading and prayer. Seventeen members recently graduated into the Intermediate department. They hold Bible contests each Sunday with much interest. Seven socials have been held. Benevolences amounted to $15. The membership is 18, of whom 8 are church members.

Captain Leslie G. Bryant reports that the Boys' Brigade has 49 members, of whom three have joined the church.

Campfire meetings were held every night during the summer camp, the last night being decision night when about 30 boys decided to lead Christian lives. Every drill meeting opens with a religious service when the manliness of Christian life is emphasized and Christ's call to follow Him and fight the good fight. The system about Sunday-school attendance is such that with the cooperation of the Sunday-school teacher the same discipline prevals as in the drill-room. A delinquency means an interview with Brigade officers. A beginning has been made in daily Bible reading by the use of B. B. Scripture Union cards. In addition to weekly drills a number of trips have been made including four to Pasadena for B. B. extension. The fourth annual camp at Corona del Mar was very successful from a physical standpoint. The number in camp was 275, of whom 50 were our boys. Notwithstanding some failures, we know certainly fomany boys who were tided over a critical period into strong Christian manhood as the direct result of Brigade work who, without it, would have gone the other way. M. S. T.

THE IMPERIAL VALLEY WORK.

A trip to the Imperial Valley is well worth while. One is impressed with its vast reaches of country much of which is still undeveloped though many acres are under cultivation and the returns are large.

Our Congregational work has no small place in the valley. Superintendent Maile has planted churches in stragetic points, the Collegiate Institute at Heber under the direction of Congregationalists is proving a great blessing to many young person who would otherwise be denied the priviledges of a higher education without this school. Our church at Calexico right on the border is a very important point, its moral influence is felt far and near. The pastor E . E. Haring is a live man, alert to all the interests of the Master's work, and has the respect and the esteem of the entire city and country round about. He recently called to his help Charles H. Dains pastor of our church at Colegrove Los Angeles, for a series of special meetings, services were held for nearly two weeks with a service each evening and an afternoon meetings for men, also one for women. Interest in the Masters work was quickened, many who had felt to stand aloof from the church were made to feel the worth and need of the church in the city, and have now offered their help. It is hoped that the final result will be many added to the membership of the church.

NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

Action at Business Meeting.

At the annual business session of the Northern California Congregational Conference, held in San Francisco Oct. 15th, the following officers of the corporation were elected for one year: President, Rev. S. C. Patterson, Rev. A. B. Patten Vice President, Mr. G. T. Hawley Treasurer, Rev. L. D. Rathbons Secretary.

The President appointed the following Committees: Evangelism and Fellowship, Revs. B. M. Palmer, C. S. Nash, Mr. C. H. Ham, Rev. A. G. Bryant.

Proportionate Benevolence, Revs. A. B. Patten, C. R. Brown, G. C. Adams, Mr. G. W. Dickie, Rev. G. E. Atkinson.

Education, Revs. R. K. Ham, I. C. Meserve, W. H. G. Temple.

Sunday School, Prof. C. S. Nash, Mr. F. F. Morse, Rev. R. K. Ham, Rev. B. M. Palmer.

It was voted to accept the invitation of the Church at Porterville to hold the next meeting of the Conference with them in October 1910.

It was voted to lay upon the table a communication received relating to an Interdenominational Christian College.

The board of directors, as at present constituted, is as follows:

Term exipres 1910, A. Arlett, C. R. Brown, R. K. Ham, I. C. Meserve, C. S. Nash, B. M. Palmer, S. C. Patterson.

Terms expires 1911, G. C. Adams, H. E. Banham, G. W. Dickie, G. T. Hawley, W. T. Patchell, A. B. Patten, W. H. G. Temple.

Term exipres 1912, G. E. Atkinson, R. B. Dunlap, W. E. Eckles, C. H. Ham, F. F. Morse, A. T. Ruthrauf, W. H. Scudder.

MINISTERS' MEETING.

The Rev. Dr. I. C. Meserve gave at the meeting of the ministers of San Francisco and vicinity last Monday the sermon which he preached recently in Plymouth Church, San Francisco, on the occasion of the 40th anniversary of his ordination as a minister of the gospel. In it were traced the changes in the Church, doctrinally and otherwise, during those two score years. The sermon was thoroughly optimistic looking forward to a time when for mankind there would be " graduation from the golden rule into the perfect law of love." Dr. Meserve's conclusion after these forty years is that it is a great thing to be a minister of the gospel, that there is no other work so good to do. Next Monday the Rev. B. F. Sargent will give a talk on "Glimpses of Our Congregational Kingdom as Seen in Ten Months of Travel and Residence in the Eastern States."

THANKSGIVING PROCLAMATION.

"The season of the year has returned when, in accordance with the reverent custom established by our forefathers, the people of the United States are wont to meet in their usual places of worship on a day of Thanksgiving appointed by the civil magistrate to return thanks to God for the great mercies and benefits which they have enjoyed.

"During the past year we have been highly blessed. No great calamities, or flood, or tempest, or epidemic of sickness has befallen us. Peace and the blenty of bounteous crops and of great industrial production animate a cheerful and resolute people to all the renewed energies of beneficient industry and material and moral progress. It is altogether fitting that we should humbly and gratefully acknowledge the divine source of these blessings.

"Therefore, I hereby appoint Thursday, the 25th day of November, as a day of general thanksgiving, and I call upon the people on that day, laying aside their usual vocations, to repair to their churches and unite in appropriate services of praise and thanksgiving to Almighty God.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington, this fifteenth day of November, in the year of our Lord, one thousand nine hundred and nine, and of the Independence of the United States, the one hundred and thirty-fourth.

(Signed) "WILLIAM H. TAFT,

"By the President. P. C. KNOX,

"Secretary of State."

THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

The Executive Committee of the Northern California Branch of the Woman's Board of Missions for the Pacific held its second meeting since organization at the First Church, Oakland, last Thursday.

The large attendance at this meeting gives promise of success for this new branch of the Board. Nearly every member of the Executive Committee was present; The president, Miss Laura N. Richards coming up from Saratoga and Mrs. W. C. Day, the Associational Secretary from Sonoma as well as those nearer Oakland.

The work for the year was carefully planned and earnest effort is being made to effect some sort of a missionary organization in every one of our Northern California Churches, and to strengthen the work of the existing societies.

Miss Alice Flint the Home secretary is sending out a letter of introduction and enquiry to all the churches, to which it is hoped prompt reply will in every case be made.

Mrs. C. A. Kofoid, 2613 Etna St., Berkeley, is the Branch secretary of literature and will furnish missionary literature upon application.

Letters, warm from the hearts of the Missionaries on the field, may be obtained for use in meetings etc, from Miss Gertrude Barker, 2031 Dwight Way, Berkeley. Miss Barker is the foreign secretary. Mrs. S. R. Yarrow, Mill Valley, the secretary of Mission study classes, will gladly correspond with Missionary or Young People's Societies contemplating study classes and assist them in anyway she can.

Mrs Piper, 1215 8th Ave., Oakland, is the secretary of the Cradle Roll of both the Home Missionary Union and of the W. B. M. P. and from her can be obtained information regarding the work among the babies.

Mrs. E. V. Krick, 3073 Bateman St., South Berkeley, is the treasurer of the Branch and will receive the contributions from the churches and auxiliaries which formerly went directly to Miss McClees, the treasurer of the Woman's Board.

THE HOME

THEIR HOLIDAY.

The Wife:

The house is like a garden—
The children are the flowers,
The gardener should come, methinks,
And walk among his bowers.
Oh, lock the door of worry,
And shut your cares away,
Not time of year but love and cheer,
Will make a holiday

The Husband:

Impossible! you women do not know
The toil it takes to make a business grow;
I cannot join you until very late.
So hurry home, nor let the dinner wait.

The Wife:

The feast will be like Hamlet,
Without the Hamlet part;
The home is but the house, dear,
Till you supply the heart.

The Christmas night I long for
You need not toil to buy;
Oh, give me back one thing I lack;
The love-light in your eye.

The Husband:

Of course I love you and the children, too;
Be sensible my dear. It is for you
I work so hard to make my business pay.
There, now, run home, enjoy your holiday.

The Wife, turning away:

He does not mean to wound me,
I know his heart is kind,
Alas, that men can love us,
And be so blind—so blind!
A little time for pleasure,
A little time for play,
A word to prove the life of love
And frighten care away—
Though poor my lot, in some small cot,
That were a holiday.

The Husband, musing:

She has not meant to wound me, or to vex.
Ah, but 'tis difficult to please her sex!
I've housed and gowned her like a queen,
Yet, there she goes, with discontented mien,
I gave her diamonds only yesterday—
Some women are like that, do what you may.

—Ella Wheeler Wilcox.

DOING YOUR BEST.

Ofttimes we hear used the expression. "I am doing the best I can."

But are we doing the best we can?

Are you? If you are a man, and your home is not all you would like it to be, are you doing the best you can to make it right?

You are giving your wife and children all that money can buy. But are you making them feel how hard you work for this money, and are you giving them no companionship, no attention, no personal interest outside of paying the bills they contract?

Then you are not doing the best you can to bring about right home conditions.

Perhaps you are the other kind of a man, who lays up for the future, and who, with any surplus, likes to make a good showing at the clubs and among the politicians, but who begrudges his wife a purse of her own and crucifies her daily on the altar of meanness.

If you are a woman, perhaps you say you are doing the best you can to create beautiful home relations for your family.

But are you? You are loyal, industrious and affectionate. But is your house well ordered and clean and comfortable?

Order is heaven's first law; and unless your home is orderly you are committing a sin against high heaven.

Unless you are amiable, and optimistic, and sympathetic, and patient, you are committing a sin against love and

wronging your children, and probably alienating your husband.

So are you doing the best you can?

Then in the matter of health? You are doing the best you can, you say, to keep well.

But are you? Are you breathing? If you had a thousand dollars in your purse and were starving, it would seem very foolish; but you have thousands of cells in your lungs, and you are using only 6 per cent of them for the purpose of pumping fresh air through your body.

Are you breathing the best you can? Give five minutes each morning and night to breathing exercises, using every lung cell, and see the difference in a week's time.—Ella Wheeler Wilcox.

DEPENDABLE PEOPLE.

The world depends upon dependable persons. A reputation for being reliable is the key to most of life's successes. Friends, work, honor, all gravitate to the reliable person. Being reliable is not easy, surface work. It takes day after day and year after year of patient acceptance of responsibility, of picking up the threads that the careless drop, of being in place and on hand in emergencies where others fail, of doing uninteresting, faithful work that others tire of and slight—it takes all this to make the dependable man and woman known and valued. But how good they are to know, and how valuable! To be depended on, and not to fail anyone who trusts us—this is worth living for and makes life better worth the living.

Our Young People

LEGEND OF THE SUNFLOWER

There was once a little water fairy named Clytie, who lived at the bottom of a large river with her father, mother, brothers and sisters. Sometimes she went exploring other parts of the river quite a distance from her home, for she felt there were many wonderful things she would like to see and know about.

One day she climbed up a tall seaweed that seemed very large to her. She thought this going up was fine fun and wondered if there were not as many strange things up above her home as she had found lay round about it in other parts of the river. She climbed higher and higher until she was in the top branches of the tall seaweed which swayed its head gently against a jutting rock. Onto this Clytie jumped and there beheld many new and wonderful things. Suddenly down through the water came a long, slanting "bar of gold," as Clytie caled it, not knowing that it was a sunbeam, for she had never seen anything like it before.

By and by she slipped back into the water-grass and went home. But every day she came back to watch for the beautiful bar of gold, and each day there were more bars than she saw the last time, until at last they seemed to call her and she climbed far up on the rough rock until she reached its top and the top of the water. Here everywhere were bars and bars of gold. Clytie began to look up to find out where they all came from, when suddenly she beheld the great, shining sun, although she did not know his name. She watched him as he rose higher and higher until he was right above her head, and then, as he began to sink lower and lower, her big brown eyes still followed him.

After a while she started to go home, but she found her feet had grown fast to the rock, while her body was a big, green stem, with broad leaves growing on it and her green hair had changed to yellow—the yellow of the bars of gold she loved so well.

Every morning since that time Clytie's face is turned to meet and greet the sun when he rises o'er the world, and her eyes follow him as he takes his journey through the skies. In time she came to be called the sunflower and is a living example of love and devotion. J. M. Clifford.

LITTLE BEE TRUNKHOSIE.

It was morning in the bee-house. The sun was up, and shinning brightly, so that it was too warm for the bees in their little bedrooms. They awoke and stretched their legs, and rubbed their eyes, and brushed their wings, and made themselves ready for the day.

Out of the largest bedroom of all came a great, beautiful bee who was the queen of them all, and she called:

"Trunkhosie, are you there? Honeytrunk, Sharpsting, Early Up and Swiftwing?"

Then Honeytrunk and Sharpsting and Early Up and Swiftwing answered, "Here." But Trunkhosie, who was of them all the smallest, but the earliest to rise and the first to say "Here" to the beautiful queen, Trunkhosie did not answer.

Now, Trunkhosie knew the finest clover-fields and the lilies with the deepest cups. He could carry more honey and powder upon his legs than any other bee. He made more trips from the flowers to the bee-house than Sharpsting and the rest. And where was Trunkhosie that he did not come out of his little bedroom and greet Sharpsting.

Trunkhosie!" called Sharpsting.

"Trunkhosie!" called Honeytrunk.

"Trunkhosie!" called Early Up and Swiftwing, "where are you?

But no little Trunkhosie answered, so they went sadly away, Sharpsting to a red clover bloom, and Honeytrunk to a white one, Early Up to the daisy fields and Swiftwing to a yellow, yellow primrose.

Where was busy little Trunkhosie?

The queen sat upon her great throne all made of wax as yellow as gold, and she looked very proud and stern, and she buzzed:

"Lazy Trunkhosie shall be punished. Lazy Trunkhosie must be punished for staying so late in bed."

But as the angry queen buzzed, way off down the road she saw a little, little bee with a heavy, heavy load. He had more honey and powder than any bee had ever brought home to the bee-house before, and the little bee's wings were heavy, and his legs weighed down, but he hummed merrily as he flew along. Then the queen came down from her throne, and out of the bee-house to meet him, for it was Trunkhosie.

"Where have you been, Trunkhosie?" asked the queen.

"I went a long, long way yesterday," said Trunkhosie, "and deep, deep down in a rose. But it came night, and the dew fell and the rose shut tight, and I couldn't get out. So I slept all night in the rose. But see," and Trunkhosie showed all the honey; "and see," Trunkhosie showed all the powder.

So the queen knew that Trunkhosie had not been a lazy bee. She praised him, and he left his load in the bee-house, some for the baby bees and some for the children, and then he flew away merrily for more.

Good, little Trunkhosie!—Firelight Stories.

MILLS COLLEGE.

For Young Women.

Only Woman's College on Pacific Coast. Offers same advantages as best Eastern institutions. Full Collegiate course. Degrees conferred. For two years only, the two upper classes of the Seminary Department, offering preparation for Mills College, the Universities, and Eastern Colleges, will be continued. (Accredited). Special opportunities in Domestic Sciences, Music and Art. Earnest Christian influences; non-sectarian; all forms of healthful outdoor amusements. Ideal location in beautiful Oakland hills. Opening of new Semester August 11, 1909. For catalogue and Brochure of views address,

President Luella Clay Carson,
Mills College P. O., Calif.

PACIFIC
THEOLOGICAL SEMINARY

Located at Berkeley,
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President,

J. K. McLEAN, D.D.

TRAINING SCHOOL FOR WOMEN.

Women who desire to fit themselves for modern social and religious work will find especial advantages here. Training is given for salaried positions as church secretaries, instructors in the Bible, directors of instruction in Sunday-schools, club leaders, etc. Affiliated with Chicago Theological Seminary, cooperating with Chicago School of Civics and Philanthropy and Chicago Commons. Opens September 19, 1909.

Address,

FLORENCE A. FENSHAM, Dean,
1614 Warren Ave., Chicago, Ill.

THE CATHARINE

1589 Sacramento Street.

MRS. KATE S. HART, PROPRIETOR.

Formerly manager of the Ramona, a quiet, home-like house. Rooms have buffet kitchens, where persons can do light housekeeping. Hot water day and night. From Third and Townsend take Ellis street cars and transfer at Larkin. From Ferry take Sacramento street cars.

SAIL TROPIC SEAS

include the

NEW YORK—NEW ORLEANS S. S. LINE.

in your itinerary when planning your trip to New York.

Two sailings weekly between New Orleans and New York. Costs you no more than for an all rail trip.

Elegant Accommodations, Suites of Private Bedroom, Parlor and Bath; Staterooms, Library, Smoking Room, Baths, Promenade Decks, Excellent Cuisine.

RATES—By rail to New Orleans, Steamer thence to New York, including meals and berth on steamer—

FIRST CABIN—$77.75, ROUND TRIP—$144.40
SECOND CABIN—$65.75

Write or see agents—

Southern Pacific

TICKET OFFICES

Flood Building, Market Street **Ferry Depot.**
13th & Franklin Sts. Oakland.

Free Kindergarten Normal School

of the

Golden Gate Kindergarten Association

Accredited by State Board of Education.
The 18th year opens Aug. 2.
Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 1625 California St., Room 20
San Francisco, Cal.

POMONA COLLEGE,

CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.,
Edwin C. Norton, Ph.D., Dean.

OAKLAND KINDERGARTEN TRAINING CLASS

(State Acredited List)

Special Class, January 4th, 1910, at 2119 Allston Way, Berkeley. Room D. Regular Course two years. Special Classes for Mothers and Nursery Helpers. Address,

MISS GRACE EVERETT BARNARD,

1374 Franklin St., Oakland.
Phone, Oakland 3123.

BLAKE, MOFFITT & TOWNE

DEALERS IN

PAPER

1400-1450 Fourth St., Cor. Michigan, San Francisco, Cal.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.